

He is -the lorer of . maidens, ^a
 the tusband of
 wives.¹⁵

5. Let us approach that Hazing AGHI
 with
 animal and regetaTble offerings,⁰ as cows
 hasten to
 their stalls. He has tossed about his
 flames (in
 .ererv direction)^ like running streams
 of water:
 the rays commingle (with the radiance)
 visible in
 the sky,

to the worshippers/ '--^atfM^i^d^*

*stotribJiyahMmdn** in which

sense it is a synonym of *Agni*, — *y&mJgnir techy ate*.

Or it may be

applied to Mm as one of the twins (**/ama| from the
 simultaneous*

birth of *Indra*, and *Agni*, according to **Ydska>*.

Jdia- is said to

imply all existing beings *ijanitwa*, those that -will
 exist: "both axe

identiesl with *Agni>* as *Yama*, from the dependence of
 all-existence,

past, present, or future, upon worship with. fire.

^a Because they cease to be maidens, when the
 offering to ire,
 the essential part of the nuptial ceremony, Is
 completed.

^b The wife bearing a chief part in oblations to fire.
 Or a legend
 is alluded to, of *Soma*, who, haying obtained — it
 does not appear
 how — a maiden, gave her to the *Gandharva*
Ftswdvasu : he trans-
 ferred her to *Agnij* who gave her to a mortal
 husband, 'and be-
 stowed upon her wealth and offspring. The whole
 of this stanza
 is similarly commented upon in the *NiruUa*, X.,
 21.

^c So the Commentator explains the .terms
ckardihd&&& *va&atyd*,
 iiiYoeatioiis prompted by minds purified by offerings
 of moTeable

things that is, animals; or of inonoyeable things, as
rice, -and the
like; *tatprabJuwair hri&ayddtbhiih tddhydhtih* ; or,